2:Richards E-5 (1930-1934)1939
FQ5 Bemba FQ5

feared her husband's sister would take the girl's side.[1] Thus the attitudes resulting from the tribal kinship pattern were emphasized by the contrasting personalities of the two women concerned. As a result of this domestic situation NaMarya devoted her time to making beer, which she declared was less trouble than fetching relish and a good substitute for food. She only went to garden four days out of twenty. On five days Kampamba cooked for her, but when the latter was away, the family did without.

The extent of a headman's hospitality can be seen from the chart on pp. 178–80. The total man-value of those fed by NaMarya varied from 3·6 to 10·8 and the number of eaters was constant on very few days. The seven mourners who came to wail the sudden death of a baby were the headman's responsibility. Honoured guests, 'sons of chiefs', and relatives of Kasaka who arrived on the 14th were given a hut specially cleared for them and a basket of food apart. A Mission teacher appeared on another day and also a stranger, who did formal obeisance in front of the headman's hut. In these circumstances it will be seen that the individual intake of flour varied greatly from day to day, i.e. from 6 lb. per head to 2 lb. The number of meals per day altered with the cooking strength of the group. On three days out of twenty no proper porridge meal was cooked because Kampamba was away doing tribute labour or working with her husband in the bush gardens; on one day Kasaka refused to take his share of the meal because there was not enough for the guests; on four days there was only one meal in the afternoon; on seven days, one meal plus an extra dish of potatoes in the morning, and on the remaining four days, two proper meals. Beer was drunk by the elders of the party on seven days, but not by the children. The figures for this family, therefore, illustrate the irregularity in daily intake due to the tribal system of hospitality and the variation in the number of meals caused by cooking difficulties, but the special problem of this group was its shortage of female labour and the inefficiency of the housewife in charge.

Group B, that of Malalo, provided a perfect example of the expanding ring of interdependent households which may form a matrilocal cooking unit. In the central hut Malalo lived with his wife NaMukonda (B2) and a varying number of his grandchildren, generally Sampa (B13), a boy of 9 and Ruti (B14) a girl, aged 8,

[1] A period of revolt and laziness seems typical of Bemba girls at this age.

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